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Babylonian and Greek mysteries and faith, Stoical beliefs, Zoroastrianism, the Hindu and Buddhistic religions, are successively examined. The style is pleasing, the information given quite carefully and accurately presented. The liberalism of the writer and his loose views of the relations of Christianity to other religions have not been noted as they should have been noted by those who have praised this work. The writer is not a close thinker, his conclusions are not by any means warranted by the facts. Yet orthodox and unorthodox writers alike have commended the work to their respective friends. If the position of the writer is accepted by those who commend the book so highly they cannot hold the ordinarily accepted view of Christianity and the Bible. Having given this note of warning to those who may wish to read this volume one may add that while the ground traversed is not so broad or the details so completely presented as by Dr. Pressense in his "Ancient World and Christianity," which is equally accurate—yet, readers will find much helpful material given them here in regard to the life and thought of religious men of old times. The outward form and style in which the book is gotten up is admirable.

Jesus of Nazareth.

Jesus of Nazareth. I. His Personal Character. II. His Ethical Teachings. III. His Supernatural Works. Three lectures before the Y. M. C. A. of Johns Hopkins University, in Levering Hall. By John A. Broadus, D. D., LL. D. New York: A. C. Armstrong and Son. Price 75 cents.

In three lectures of some thirty-five pages each Dr. Broadus presents some interesting thoughts upon the character and permanent significance of Jesus Christ and His work for humanity. They seem admirably adapted to their purpose. The style is simple and flowing; the hortatory and evangelical tone permeate the discussion yet not obtrusively; the points made are vital; the impression which they must have made upon their hearers could not have been otherwise than salutary, and the influence which the printed volume will have will be helpful to inquiring and perplexed minds as well as stimulating to all lovers of the life of Jesus. The first lecture is by all odds the best of the three, and the third the least satisfactory by reason of a certain far away and vague character which appears in the argument. The real questions at issue are not directly and steadily grappled with. Indeed Dr. Broadus' style is conversational, and hence somewhat lacking in proportion. Paragraphs sometimes end quite abruptly, and the links of an argument are not always closely joined. There are many finely expressed paragraphs very quotable, though our space forbids the presentation of any of them. One cannot but admire the transparent candor and fairness which (p. 44) freely allow that Confucius in his statement of the idea of the Golden Rule meant to be taken positively, so that he is really at one with Jesus in this noble sentiment. We are glad to see that the author maintains the conclusion which he wrought out in his excellent commentary on Matthew that the "Lord's Prayer" finds nothing like an adequate parallel in Jewish sources. A charming passage presents the true interpretation of the statements of Jesus concerning non-resistance, oaths, etc. "We must remember that our Saviour was often a field-preacher, or a preacher in public squares" (p. 49). We are not quite sure of a few positive statements concerning minor points which occur in these lectures. Is there any evidence to prove that the inhabitants of Nazareth "were rude and violent, and had an ill-name among their neighbors" (page 11)? It can hardly be argued from the

facts given in the Gospels. It is suggested (page 21) that mothers were accustomed to bring their children to a revered rabbi for his blessing. But does not the attitude of the disciples, when Jesus was asked to bless the children, constrain us to say with Edersheim that this relation to them was contrary to all Jewish notions and incompatible with the supposed dignity of a rabbi? One might also be inclined to side with Weiss rather than with our author in his interpretation of the famous passage, "Render unto Cæsar," etc. Jesus' reply was practically a declaration that He did not propose to interfere with the Roman sovereignty of Judea, and so far, at least, Jesus, with conscious purpose, told the questioners and the people generally that He was not the Messiah of their expectations. On page 24 it is said that Jesus was weary "with months of earnest teaching" as He sat by Jacob's well. Doubtless this may have been true, but does not the narrative state that it was the journey that had wearied Him? Dr. Broadus has many "asides" in the course of these lectures, but none is more masterly and interesting than the paragraph in which he shows that the "having all things in common" in the early church was nothing like communism. His discussion of the date and trustworthiness of the Gospels in the third lecture shows a clear understanding of these vexed questions. All the way through the book appear that easy mastery of the great facts and that grasp of fundamental principles which we understand better when we learn from the preface that "the little volume is the fruit of life-time studies, and has been prepared with the author's best exertions, and a great desire to promote the knowledge of Jesus, the most excellent of the sciences." May it do much good.

The Gospel History.

The Gospel History of our Lord and Saviour Jesus Christ, in a connected narrative in the words of the Revised Version. Arranged by Rev. C. C. James, M. A. London and New York: Macmillan and Co. Price \$1.10.

The plan which was followed in making up this little book is stated by the author as follows: "First, I arranged the parallel passages, side by side, as denoted by the best authorities. Then taking the fullest account of each event as the ground-work, I have endeavored to weave into that the additional facts, traits or illustrations which are found in the other narratives; assuming first of all that St. Luke did what he intended to do, viz., to write his history 'in order.'" Whatever was not thus woven into the thread of the story is placed in a "table of variations" at the end of the volume. These statements together with the title page give a sufficiently definite idea of the book. The arrangement and interpretation of the events do not differ as a general rule from those ordinarily accepted. It is taken for granted that there are two rejections at Nazareth, two cleansings of the Temple. In the narrative of the Last Supper that order is adopted which brings the instituting of the supper after the departure of Judas. The arrangement of Luke's material commonly supposed to belong to a Perean ministry is peculiar and not at all satisfactory. Chapters seven to eleven of John are placed before Luke's chapters ten to eighteen, thus making the raising of Lazarus precede the sending out of the seventy. The book as a whole does not serve the purpose as well as Cadman's "Christ in the Gospels," though its clear print and delicately tinted paper make it very attractive.